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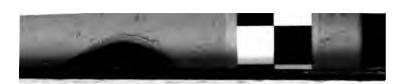
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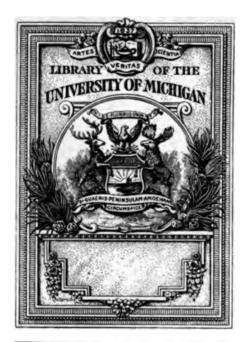
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## SOCIAL TRAVESTIES AND WHAT THEY COST



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### SOCIAL TRAVESTIES

#### AND WHAT THEY COST

D. T. ATKINSON, M.D.

"Every violation of Truth is a stab at the health of human society."

—Emerson.

NEW YORK
VAIL-BALLOU COMPANY
PUBLISHERS



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TO

### THOSE WHO BEAR THE BURDENS OF A SOCIAL PERVERSION

THIS LITTLE VOLUME IS DEDICATED BY THE AUTHOR



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#### INTRODUCTION

The following pages, while containing a number of facts which may startle the reader, are not from the pen of one who takes the least hopeful view of things. While we cannot agree with Robert Browning that "all's right with the world," especially at a time when a dozen million men are devoting their greatest efforts toward destroying human life, we believe that the desire to do right is instinctive in the human breast and that we are gradually evolving a system of ethics which will change the "brotherhood of man" from an empty phrase to an existing fact. As a God-given gift humanity has the tendency to grasp, even though slowly, opportunities which tend to mitigate wrongs and alleviate distress. among the most savage races this is evidenced by crude moral systems which are based upon inherent conceptions of right and wrong.

The world has never seen the economic strife with which it is now perplexed. This economic struggle has a deteriorating effect upon the morals of the rising generation because by it is built up an unwholesome environment. Our cities offer very little incentive for right living. They cause impulses, which are wholesome in themselves under natural conditions, to become These impulses, acted upon by dangerous. pernicious economic conditions, have increased immorality to the degree that it stands today the great cancer at the heart of our civilization. Annually it is yoking thousands upon thousands of children with an inheritance of disease which blights their lives and makes them a burden and a menace to society.

"The time is ripe," says the report of the Vice Commission of Chicago, "for a united attempt to diminish venereal disease. To this end both sexes should be taught the social and personal dangers of the black plague. They should be taught that these diseases, like all other contagious diseases, may be innocently

acquired. Women, particularly, need such instruction; not only that they may protect themselves but that they may protect their children against danger. Both sexes should be instructed in sexual hygiene in all its relations. Innocence is too often dangerous ignorance."

The above extract offers one of the keys to the alleviation of this social dilemma. propagation of venereal disease has been fostered by an ignorance resulting directly from prudery. In reference to sex matters the press, the lecture platform and the pulpit have always been silent. In the last few years, however, has grown up a timid though almost universal movement with the intent of disseminating knowledge regarding the character of these diseases and their danger to the race. The press and the pulpit are giving up their reticence and, slowly but surely, are forming a nucleus for a great co-operative effort which will do much to mitigate the present intolerable conditions.

The author has no panacea to offer, but he



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has attempted, in the limited space offered by this little volume, to outline some of the causes of inherited disease as well as some suggestions through which, he believes, these causes may at least be modified.

# CHAPTER I CONVENTIONAL PRUDERY AND ITS RESULTS

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# SOCIAL TRAVESTIES AND WHAT THEY COST

#### CHAPTER I

### CONVENTIONAL PRUDERY AND ITS RESULTS

"In the eyes of every physician, and indeed in the eyes of most Continental writers who have adverted to the subject, no other feature of English life appears so infamous as the fact that an epidemic, which is one of the most dreadful now existing among mankind, which communicates itself from the guilty husband to the innocent wife, and even transmits its taint to her offspring, and which the experience of other nations conclusively proves may be vastly diminished, should be suffered to rage unchecked."

In these words Lecky in his "History of European Morals" expresses a truth which

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can be applied with equal severity to conditions on this side of the Atlantic. The ever present epidemic of social diseases is to-day the greatest menace to American society. Before its ravages the deeds of Herod dwindle into insignificance. In the United States each year it destroys children by the tens of thousands and leaves thousands of others stricken with blindness which will last them for life.

It is impossible accurately to estimate the number of American children that are ruined by this social stigma, but statistics show that over forty thousand of them die annually from this cause. Our most noted authorities state that these diseases are responsible for 30 per cent. of all blindness and for 80 per cent. of the blindness seen in children under two years old. Nor is this all the tragedy. Many infected children have no external manifestations of disease other than that they are by heredity stunted, feeble-minded and generally unfit. Many of them, as they grow up, be-

come dependent upon society, burden the poor houses, fill the jails and recruit the ranks of insane asylums.

Ibsen in his "Ghosts" illustrates the awful consequence of these diseases. The ghosts, which he so graphically depicts, are really the image of a father's sins, gruesome phantoms which follow his offspring through life, which indelibly write their stamp upon him, ruin his life and bring him to an untimely grave. These ghosts of society are gnawing at the vitals of this nation. They are the strongest factor in a great degenerative process which, if not remedied, threatens irremediably to deteriorate our racial standards.

"The sins of the father shall be visited upon the children." Whatever may be our views in reference to the authority of the Bible, we must concede that this assertion of Moses is a real, living fact in the world to-day. For thirtyfour centuries men have translated, transcribed and quoted this Mosaic message, but never until the last decade has its true signifi-

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cance been forced upon them. Since 1905 Schaudin and Wassermann, by scientific tests, have proven conclusively that venereal taint is often transmitted to the third generation. Thus did the Mosaic assertion become a proven scientific truth. Truly God spake unto Moses.

There is no excuse for the taboo that has been put upon the mention of venereal disease. A citation of facts cannot smirch us. Truth shines above all uncleanliness. When the facts relative to these diseases are discussed with truthfulness and candor, when the taboo of silence is removed, then and not until then will this secret danger lose much of its terror.

Unfortunately we have a number of pseudomoralists who still insist that social diseases are a just visitation of Providence and that they act as wholesome deterrents against vice. A well-known writer appeared in print recently with a declaration that the existence of these diseases was the greatest factor in retaining the nation's virtue; and for that reason, he contended, they should not be combated. Such teaching is dangerous to society and belongs properly to the fourteenth century. The greatest suffering produced by this social stigma is not borne by the guilty but by the innocent. How many of its victims are found every year in this country among infants less than a year old; holloweyed, misshapen imbecilic children who will some day become public charges! How many blameless little wives are suffering in silence; or are undergoing mutilation on the operating table, because the diseases responsible for their condition were not properly combated!

Now what is responsible for this alarming condition of affairs? This example of national depravity is largely the result of ignorance; an ignorance fostered by a senseless prudery which puts all sex matters under the ban of silence. We have refused to look sexquestions fairly in the face and we now pay these terrific dividends in blind, wizened and crippled children, in household tragedies and

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blighted lives with their attendant misery and despair.

This false modesty, this glossing over of facts, is one of the greatest menaces to society. Like the giant octopus it blackens the water for yards around it, blinding its victims, too often pure girls and innocent wives, until they fall within its grasp. Until the hush word that follows these diseases everywhere gives way to a frank openness of discussion, this octopus is destined to live and thrive.

Dr. Prive Morrow is responsible for the statement that 75 per cent. of the women who are treated for venereal disease in the various hospitals of New York City are innocent wives who contract the disease from their husbands. Well qualified surgeons in every city of the country are asserting that the largest per cent. of the pelvic operations performed upon women and the greatest number of repeated involuntary abortions are due to these diseases.

When a man with a venereal disease leads a bride to the altar the Rubicon of health and happiness for her has been crossed forever. She is transformed from a sweet innocent girl to a loathsome creature before the honeymoon is passed, and her foul disease, as Dr. Howard Kelley so graphically puts it "makes her innocent wifehood a source of pain and misery, often rendering motherhood impossible; or makes the child, if indeed one ever sees the light, a wizened monster, more fit for the grave than for the sweet happy human relationship."

And yet scores upon scores of such cases occur every day in the United States. Well may we ask "Is humanity degenerating?" How long shall our ignorance fostered by prudery continue? Are we to remain as silent as we are moribund? Are we going to rend the barrier of hypocrisy and attack this evil after the same manner that we attack other evils or are we going to say with Louis XV of France, "After me the deluge"?

For many years the press has been intense in its efforts to prevent the transmission of the white plague of tuberculosis but it has always maintained a strict silence in reference to the black plague which carries more misery and despair into the homes of this land than tuberculosis ever did. The records of a number of hospitals prove this to be true. Those of the Massachusetts General Hospital for one year showed that there were over twice as many cases treated for venereal disease as there were for all forms of tuberculosis, and this regardless of the fact that venereal cases shun hospital treatment.

This apathy of the press is due to the fact that society has always rebelled against the publication of anything which interfered with its conventions. Newspaper articles and books which have touched upon sex subjects have nearly always been put under the ban of censorship. Authors who have escaped the censorship of the press have found, almost invariably, that the sentiment of the public was against them. Zola, the fearless Frenchman, made an attack on the evils of French society in a novel which referred to sex questions, but

and awakened towards him an antagonism which eventually made it necessary for him to take refuge in England. Brieux' "Les Avaries" has done an incalculable amount of good where it has been produced though it still remains under press censorship in several countries. Björnson, while directing attention to Scandinavian social conditions, with their corruption and prudish hypocrisy, was silenced by the most scathing criticism.

Humanity has never invited reform. Innovations of thinking have always been viewed with much concern the world over. All great movements for the betterment of the race have had their martyrs. The people of Galilee for the fourth time said to Christ, "Thou art mad and hast a devil." The thoughts which He presented had no place in the public mind because they were innovations and meant reform, reform in which the mighty would be cast down and the lowly exalted. Spinoza's philosophy which, if accepted by his race, meant re-

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form, led to his excommunication. A desire to reform mankind brought the flames to the feet of Savonarola and put the hemlock in the hands of Socrates. How vital the words of Milton, "Long is the way and hard, that out of hell leads up to life."

# CHAPTER II THE PRICE WE PAY FOR IGNORANCE

#### CHAPTER II

## THE PRICE WE PAY FOR IGNORANCE

**IS** there a valid reason why we should not disseminate knowledge regarding sexual diseases? They are everywhere about us and are spreading so rapidly that they are a menace to every member of society regardless of his morals. Syphilis particularly is becoming a world-wide scourge because of the great number of cases which are acquired innocently. Fournier says that 25 per cent. of cases of this disease are contracted innocently, as "thousands of persons," he writes, "contract it just as they contract pneumonia and scarlet fever." A young man with this disease is a veritable walking pestilence. During the secondary stage the inside of his lips and his throat are covered with mucous patches laden with the

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specific poison. Should he kiss any one during this period of the disease, infection is almost sure to follow. A drinking cup, a fork or a spoon which he has used may convey the disease to others. A single case, during this stage of the disease, has been known to be responsible for several innocent infections.

Shamburg, in the American Medical Journal, reports an instance in which several young girls were infected with syphilis by a young man who had mucous patches under his lips. This unfortunate tragedy occurred in a select home during the performance of a game in which kisses were given as forfeits, a tragedy which will end only after the third and fourth generations have lived and died.

The press has often laughed the doctor to scorn for his concern regarding the habit of kissing. If the writers of these comments were familiar with present day knowledge regarding the dangers of this practice, and if the doctors themselves had been less prudish, and had braved public opinion by an open discus-



sion of the facts instead of hinting at them, little more would be heard of these comments.

A number of physicians have written articles for the lay press on the subject of "Ophthalmia neonatorum," but the plain facts, as a rule, have been handled with a timidity almost amounting to prudery. Why should we gloss over truth? Why should we not state plainly that these ophthalmias in infants are the direct result of gonorrheal invasions of the genital tract of the mother, which have been transmitted to the child during the process of birth? Nearly twenty centuries ago Galen, one of the founders of medicine, wrote, "It is better to give a clear description than to fall back on miserable barbarous names which physicians have invented with great plenty." In the past the medical profession has been governed by traditions and ethics which have made them very reticent about teaching sex questions to the public. It will be noticed that where questions relative to sex matters have been discussed at all, the truths have been ob-

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scured behind technical phrases which lay readers do not understand.

In vindication of the medical profession it must be said, however, that within the last decade there has been an awakening to the realization that the moral conditions of the world, with their attendant physical ills, justify us in throwing to the winds our much cherished prudery, and attacking sex evils as we attack other evils. Recent discoveries relative to sexual diseases have made it self-evident that truths regarding sex-questions have been veiled long enough behind elusive hints, and that we have as a result of this obscuring of facts a large per cent. of the world's misery.

Is it any wonder that we have so many children with eyes blotted out, so many little mental and physical wrecks caused by inherited and transmitted disease? Our social conditions and the general morale of the country which is responsible for this toll of misery is moribund to the extreme.

It is my desire to be acquitted of making

statements not borne out by evidence. In support of the above assertion let us look at some facts. Let us make a review of the medical and sociological literature regarding these diseases,—literature the result of the keen observation and practical knowledge of physicians who have devoted their lives to the alleviation of this class of suffering. Let us make full allowance for the exaggeration which is often due to enthusiasm, and we still have a picture of moral conditions which are as startling as they are gruesome.

"Over a million people in New York are suffering from one or another form of venereal disease. Over two hundred thousand are syphilitic while the balance carry with them the germs of gonorrhea. Matters are not much better in other large cities. Under these conditions how can any home be free from danger; how many are really free from the curse of this plague?" (Dr. William Lee Howard.)

"A quarter of a million new cases of vene-

real diseases occur every year in New York City." This is the substance of a report of a committee of investigation appointed by the Medical Society of New York.

"There is more venereal disease among the virtuous wives of our country than among the prostitutes." (Morrow in the Journal of the American Medical Association.) This terrible condition of affairs, he states, is due to the fact that "from 75 to 95 per cent. of the male population of our cities have gonorrhea sometime in their lives. Not more than 10 per cent. of these were ever cured."

Fournier, perhaps one of the world's greatest authorities, has stated that "syphilis is now ten times graver than it was for our predecessors."

Dr. Hollen says, "Syphilis clutches this very minute at the throat of the nation; we, in this country, are rapidly becoming syphilized. At the rate the disease is spreading it will not be so very long before the blood in every vein will be tainted. Certain other parts of the world



are already syphilized, where hardly a person can be found who is free from the taint." Even though these assertions almost baffle our credulity, we cannot doubt that they are facts.

We may go into the homes of thousands of the virtuous and upright in this country and we will find these diseases lurking there. They may be spread in all manner of ways. Hotel towels, used bed linens, combs, hair brushes, dishes in restaurants and at soda fountains, dirty razors and bath tubs in barber shops, public drinking cups and suits for rent at bathing resorts have been known, in hundreds of cases, to have conveyed the infection.

Venereal diseases are many times more prevalent than the public believe because, in the late stages, the complaints are found masquerading under different names. All authorities agree that this disease is the chief cause of general paralysis of the insane (Paresis) and some classify it as the only cause. Tabes dorsalis, also called locomotor ataxia, is nearly always traceable to neglected acquired



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syphilis. Cystitis is often due to an involvement of the bladder from gonorrhea. This disease also attacks the joints causing "rheumatism." It is also responsible for many cases of unaccounted for blindness in both children and adults.

A short time ago a mother brought a baby to me, an emaciated, repulsive little creature. In addition to a long series of deficiencies the mother said that it did not "notice." On examining it, I found that it had a syphilitic involvement of the retina and optic nerve and was hopelessly blind. Its father admitted to me that he had been "a little wild," that he had been infected years before, and had taken treatment for two months only. How often the burden of profligacy is borne by innocence.

# CHAPTER III INNOCENCE THE BURDEN BEARER





# CHAPTER III

# INNOCENCE THE BURDEN BEARER

TNFANTS with an inherited syphilitic taint may or may not show manifestations of the disease. Frequently the baby looks normal and remains apparently well for months or even years. When symptoms of the disease exist at birth they generally are in the form of eruptions upon the skin. The skin is thick, has a reddish tinge and is of a shiny appearance. Later, the peculiar flushed appearance gives way to a much darker shade, resembling tanned leather. Fissures occur in the skin, especially around the mouth, and are due to a cracking of its surface from tension. These may ulcerate, making hideous sores. Ulcerations may occur upon the fingers and may continue until the nails are lost. Skin

sores and disease of the roots of the hairs in the scalp may leave the head almost denuded of hair.

The bones are often affected later in life giving rise to all kinds of deformities. The long bones are sometimes enlarged at their extremities. There is frequently complete loss of motion in the limbs, a condition sometimes called syphilitic paralysis. "Tiny Tim," the hero of Charles Dickens' "Christmas Carol" is a typical example of the child suffering with inherited syphilis.

Coryza, or a discharge from the nose, is present in a large per cent. of syphilitic children. This discharge is at first clear but, because of ulceration in the nose, may soon become bloody. Often it is very irritating in character, keeping the skin about the nose and mouth perpetually excoriated. The teeth at the second dentition are pegged, and have a notched appearance, a peculiarity first noted by Hutchinson, hence the term Hutchinson's teeth. Ulceration may occur in the throat and mouth



and may continue to spread until the palate is literally eaten away. Hydrocephalus and other horrible distortions of the head are often directly traceable to this disease.

The eyes are sometimes involved by ulcerations and infiltrations of the cornea. "Interstitial Keratitis," which is nearly always syphilitic, leads annually to blindness or partial blindness in thousands of American children. Deafness is a common sequence and when it occurs is usually complete. Many of the deaf mutes we see about us owe their pitiable plight to the morals of their ancestors.

Infected children have feeble digestions, they often suffer with malnutrition. Frequently this is so pronounced that it terminates life in a few months. Inherited syphilis sometimes involves the brain causing idiocy and paralysis. The liver is often enlarged. Acute nephritis resulting from inherited syphilis may be present and may end in death.

We hear it said that nature is pitiless, but in the truest sense is nature cruel? By the

process of natural selection, that great physical law which protects posterity by weeding out the weak, our present race standards have been preserved. For thousands of years society, by her misdeeds, has polluted heredity and for as many years nature has been wisely at work purifying the race by destroying the unfit.

As already noted it is estimated that in the United States blindness in children under a year old results directly from gonorrhea in from 60 to 80 per cent. of cases. Our prudery makes it difficult to obtain statistics but in the large European hospitals this has been done. The per cent. of gonorrheal blindness in European children, as compared with all other causes of blindness, is thus estimated by the following observers:

Reinhard, Germany, Austria, Denmark, Holland
Claisse, Paris 46
Magnus, Breslau 84
Katz, Berlin 41

Gonorrheal involvement of the eyes of the infant is invariably caused by a specific germ, the gonococcus, first discovered by Neisser in 1879. The poison is transmitted to the child's eyes by the secretions of the mother at the time of birth. It usually appears about the third or fourth day manifesting itself by a suffusion of the mucous membrane with blood. Later the lids become swollen so that the eye cannot be seen. The discharge from between the lids, which is at first slight and of a watery character, soon becomes yellow, then creamy and tenacious. Ulcerations occur in the cornea which, if extensive, lead to blindness by the formation of scar tissue.

This disease is no respecter of persons. The rich, the poor, the college graduate and illiterate vendor are all alike susceptible to its ravages. Lying under the veneer of a decorous society are thousands of cases of chronic gonorrhea veiled by ignorance. With social conditions as they are to-day preventive measures should be used in all newly born babies'

eyes. This should apply to the homes of the affluent as well as to the hovel.

Among all the preparations which have been advocated for the prevention of ophthalmias in infants nitrate of silver stands first. Woodruff, the noted Illinois eye specialist, says: "A 1 per cent. solution of nitrate of silver instilled into the eve at birth is a sure preventive. Nitrate of silver is cheap; add to it the cost of containers and expense of distribution. and we can save babies' eyes at the rate of two for a cent. Compare this insignificant sum with the cost of blindness. It would cost twenty-five thousand dollars a year to save the eyesight of the two million babies born each year in this country, as against the twenty-five million dollars to educate and maintain those who have lost their eyesight through carelessness and neglect."

A report from Dr. Miller of Pittsburg, demonstrates the effectiveness of this preventive measure. He states that in one thousand, two hundred and sixty-two births occur-

ring during the last seven years in the various hospitals of the city, the nitrate of silver was used in the infants' eyes as a routine, and among these not a single case of ophthalmia neonatorum developed. In the Sloan Maternity Hospital in New York all babies' eyes are treated and for the last six years, with a total of four thousand, six hundred and sixty births, there has not been a single case of this disease. In the face of such evidence is it not criminal to neglect the use of this drug in the eyes of all new-born babies regardless of circumstances?

Some States are demanding that physicians use this treatment in all new-born babies' eyes. Tennessee has a law making it a misdemeanor for a physician to omit the silver drops in any case, regardless of circumstances. Illinois recently has placed upon its statutes the following law:

"Should any mid-wife or nurse having charge of an infant in this State, notice that one or both eyes of such infant are inflamed

or reddened at any time within two weeks after its birth, it should be the duty of such mid-wife or nurse having charge of such infant to report the fact in writing within six hours to the health officer or some legally qualified practitioner of medicine of the city, town or district in which the parents of the infant reside."

"Section 511. Penalty. Any failure to comply with this act shall be punishable by a fine not to exceed \$100 or imprisonment, not to exceed six months, or both."

Some time ago a bill was placed before the legislature by Kansas providing for the free distribution of nitrate of silver drops to all physicians and mid-wives within the borders of the State. The bill passed the lower house after much heated discussion and was carried to the Senate. Here the Senators of that great commonwealth killed it, thus commemorating themselves as stupendous paragons of stupidity, a stupidity which will rob hundreds of children of their right to vision.

But, it may be said, we have no such condi-

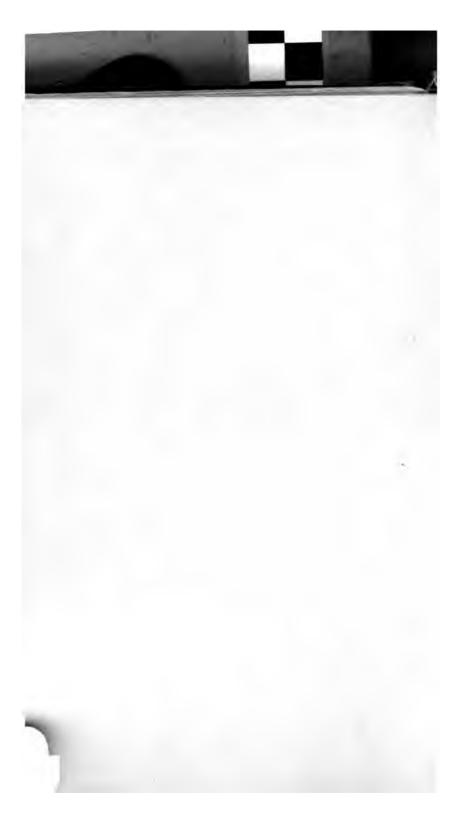
tions in our part of the country. Let the one who believes this recall the number of cases of children "born blind" that he has heard of. It is safe to say that in 95 per cent. of these the cause has been gonorrhea.

Well, it may be asked, why is it that we have blind babies when the doctors have a specific for combating the disease which produces the blindness? There is no doubt that nitrate of silver is a specific against infection, but doctors are sometimes careless, as evidenced by the legislation already mentioned, and do not use this preventive measure. Then, it must be remembered, that mid-wives attend a large per cent. of lying-in cases in this country. In Chicago, for instance, only 40 per cent. of obstetrical cases are attended by physicians. As a class mid-wives are illiterate. Most of them are foreigners whose very appearance would indicate their total ignorance of anything approaching cleanliness. When gonorrheal ophthalmia occurs in one of their cares the parents are told that the child got cold, or they had



46 Social Travesties and What They Cost waited too long before the mother's milk was put in its eyes, etc. Often the physician does not see the child until the cornea is hopelessly ulcerated and blindness is certain.

# CHAPTER IV THE RELATION OF SOCIAL DISEASES TO ENVIRONMENT



# CHAPTER IV

# THE RELATION OF SOCIAL DIS-EASES TO ENVIRONMENT

THE unbiased investigator who seeks for the cause of the hundreds of thousands of children that are prevented by heredity and venereal infections from enjoying the "inalienable rights of life, liberty and the pursuit of happiness," must arrive at the conclusion that one of its main causes lies in the ignorance of the masses regarding sex, and in moral and industrial conditions which foster commercialized vice. A thoughtful person cannot doubt that we have created an immoral social order through harmful economic conditions. All sociologists have classified economic conditions as being of first importance in the production of prodigal women. H. Schurtz, the great German sociologist, asserts that in all coun-

tries looseness of morals follows naturally in the wake of economic conditions which are bad. "Of all the causes of prostitution, particularly in Paris, and probably in all large cities," says Parent-Duchalet, "none is more active than lack of work and the misery which is the inevitable result of insufficient wages."

Have not the economic conditions of our own country put millions of people in houses of one or two rooms surrounded by the most hopeless sanitary environment? Have economic conditions not made the death rate among poor children immeasurably greater than among the children of the rich? Thousands of our children are suffering with malnutrition, which is equivalent to starvation. In a little book by Edward F. Brown, published by the New York Health Department (1915), we find that: "An examination of one-third of the school population in New York City by the medical inspectors of the Health Department in 1918 disclosed 18,999 cases of malnutrition. On the assumption that the same ratio of this defect is to be found in the unexamined two-thirds, there would be approximately 40,000 children in our schools whose health is impaired owing to a malnourished system. Curiosity has led the author to inquire into the subject of malnutrition in other cities. Information was sought from forty-one of the largest American cities, but the reports were meager and unsatisfactory. Only fifteen of the cities reported the number of children examined and the number found malnourished." Mr. Brown tabulates the course of malnutrition in children as follows:

### I. Social:

- a. Living in rooms without windows or sunlight.
- b. Lack of bathing facilities.
- c. Lack of ventilation.
- d. Employment out of school hours.
- e. Unsanitary school conditions.
- f. Congenital debility.

# II. Individual:

- a. Food: insufficiency, unsuitability.
- b. Injurious sleeping arrangements.
- c. Insufficient sleep.
- d. Want of cleanliness.
- e. Various diseases.

It is a self-evident fact that poverty is responsible for much of the disease and crime we see about us. The miserable squalor of some of the houses of our poor creates an environment which, when coupled with the necessary neglect which attends the children of the poor, is a national school for vice in all its forms. What circumstances could be more conducive to a child's downfall than these?

Charles Henderson, Professor of Sociology in the University of Chicago, and one of the profoundest thinkers of this country, says: "Long before the man selects his associations his surroundings may have made a choice for



him. The poor widow with five children never voted to place a saloon or brothel in the residence district; but, being poor, she must take rooms in a district where rents are low, and there are saloons and brothels. Her children are reared in a neighborhood where modesty is frost-bitten, purity mocked, honesty despised as weakness, public opinion favorable to bribery. Here crime is a natural product."

Mary Anton, the Jewish sociologist, in her book, "The Promised Land," tells of having been compelled to live on Wheeler Street in Boston because of the poverty of her parents. Wheeler Street is a small alley intersecting with Corning Street, the principal thoroughfare in what was at that time the most vicious neighborhood in the city. This is but one example of thousands of children whose parents have been driven near such neighborhoods because of the cheapness of the rents. As a matter of consequence many of these children, very early in life, become acquainted with vice in its worst form. The law of environment

54 Social Travesties and What They Cost makes such quarters veritable traps to children of both sexes.

Luther Burbank in "The Training of the Human Plant" asks, "Can we hope for normal, healthy children if they are constantly in ugly environment? Are we not reasonably sure that these conditions will almost swamp a well balanced normal heredity and utterly overthrow and destroy a weak though otherwise good one?"

An illustration cited by all writers on the subject of eugenics to prove the significance of heredity is that of a New York family, "The Jukes," the direct descendants of a man who served in the Continental Army. Among his progeny, according to statistics formulated by Dugale, were to be found sixty thieves, fifty prostitutes and forty women who infected their husbands and four hundred other men with syphilis. While we must consider that heredity may have been a factor in producing this doleful family history, we should not forget that these statistics were gathered

by a man who saw the world only through the eyes of the eugenist. In his report he does not take note of the fact that these people were the victims of the most abject poverty and that most of them grew up in the slums in a veritable stratum of crime. Slum children, associating with criminals at an early age, become criminals naturally. In the early days of this country there were to be found many instances of white children who had been captured by the Indians who became Indians in instinct and habits, and who could not be induced to reclaim civilization. If the depravity of the Jukes had been due solely to heredity, would not the infusion of blood, the result of many marriages, have overcome the defect in the one ancestor from which eugenists trace this rôle of crime?

Living in criminal environment with an atmosphere of immorality, for which poverty is largely responsible, the children of this family became irretrievably lost before their minds had even begun to mature. In a different atmosphere with correct environment the opposite result, in nearly every instance, would have been obtained. From a eugenic standpoint the Royal families of Europe and the European nobility, from a series of consanguineous marriages and the marriages of defectives, are the worst the world has ever seen, but we do not have in history many examples of prostitutes with royal or noble blood. And why is this? Simply because poverty has not provided, in these people, its impetus to degeneration. In the case of the "Jukes" the rational conclusion is that the degenerate tendencies which this family exhibited were the result of economic rather than eugenic causes.

Frank P. Walsh, Chairman of the Commission on Industrial Relations says: "When we divide our forces into three great battalions: those working for better economic conditions, those working for better social conditions, and those working for better moral conditions, we make a monumental blunder. Lines cannot be drawn between the economic,

social and moral life of the people. They rise or fall together and economic conditions always dominate. The greatest influence on life is produced by environment. The only factor which enters into environment is the economic factor. The income of a family absolutely determines its place of living, its manner of living and its interpretation of life. Persons will vary in mental type, in breadth of vision, in clarity of view, in outlook on life and its hopes and destinies. That is inevitable. But these, too, are tempered by environment."

Lombrosa, the world's greatest criminal anthropologist, claims that 97 per cent. of fallen women are not essentially bad women but are victims of unfortunate circumstances. Dr. Flora Pollack of the Johns Hopkins Dispensary has stated that, in Baltimore alone, from eight hundred to one thousand children between the ages of one and fifteen are venereally infected every year. "Among these the largest number are near the age of six." These children, as a matter of course, came

from homes in which poverty has reached its most depressing level.

That the number of the women of the underworld is regulated to the greatest extent by economic conditions no one will dispute. fact is undeniable. Women are underpaid. In many of the large cities the salaries of 50 per cent. of the female workers are not enough to keep soul and body together. Our closest observers, our greatest sociologists, always take note of this. Dr. Alvin Johnston appointed by the New York committee of fifteen to investigate the causes of the social evil reported that in a certain great department store in Boston the wrapping girls got the beggarly salary of \$2.50 per week. These, too, are girls at the most susceptible age, the age when the craving is strongest for decent clothes which they see the more fortunate wear.

How many of our fallen women are the products of such department stores, of shops where they work and skimp and try to be honest and then gloomily fail! These are the vic-

tims of the greed of men who have achieved financial success, that great edifice into which is put the lives of so many half-starved, holloweyed, broken-hearted and helpless women.

It is not the tyranny of fashion but the most dire necessity which causes so many women to sidestep the paths of virtue. Jane Addams, in "A New Conscience and an Ancient Evil," refers to the case of a girl in Chicago who, after her feet were touching the sidewalk, "sold out for a pair of shoes," and this only after she had saved for weeks in a vain effort to put aside enough money with which to get a pair legitimately. There was no alternative. She had to dress well or lose her position, a disaster which, to her, would have meant carbolic acid, or the lake.

About a year ago the press gave an account of a young woman, employed as cash girl in one of the largest department stores in Chicago, who had been arraigned before the courts for stealing a sum of money. Evidence of her guilt was easily established. She had been seen

taking the money and admitted that she took In defense of her act she gave an itemized statement of what her living cost her as compared with her salary. In this statement she allowed herself the most meager amounts for the bare necessities of life, with no provision for amusements of any kind. She ate ten-cent lunches and cooked her own breakfast and supper on a little gas stove in her bedroom. did her own washing, with the exception of her shirt waists, which she sent to the laundry, and when the bill for this was paid, with ten cents a day left for carfare, she had not enough money to satisfy her landlady, so had to choose between being put into the streets, selling her womanhood or stealing.

This is only one of the thousands of cases that occur each year among unfortunate young women who are driven to the last extremity of despair and who find the "easier way." While engaged in a struggle to keep soul and body together the mill closes, the sweat shop is short of orders and abandons work indefinitely, the

position in the store is lost and starvation stares her in the face. Already broken in spirit it is not a wonder that rebellion asserts itself and that the tide carries another victim onward.

The young women in the department stores of our larger cities come in contact daily with well-dressed young men whose invitations to dinners and the theater often lead them into treacherous paths. In this way their natural love of pleasure is exploited by the sons of the affluent; young men whose money is not only their own curse but a blight to the lives of others. How can we wonder that a girl accepts these invitations, that she should long for an evening away from a dingy room in the company of a young man. The attraction of one sex for another is one of the strongest of instincts, and is not amenable to the abnormal attitudes of living to which poverty gives origin.

A misstep by a girl living under these conditions is often encouraged by the fact that she comes in contact so often with the woman of

easy morals who acts as an accomplice to some Don Juan of malicious design. That this is a common occurrence is borne out by Jane Addams of Chicago. Even in these cases the girl's downfall must be laid at the door of economic conditions which make her so accessible to the procurist.

The disdainful injustice which has always fallen to the lot of erring women has been a fruitful source in keeping full the ranks of the outcasts. When a poor girl makes a mistake what possible chance has she to reform? Christ forgave Mary Magdalene but the door of hope is forever closed to the Magdalene of our own times. The attitude toward her, of women in general, is cruel in the extreme. There is no open-hearted kindness for her; she is snubbed and shunned by her more fortunate sisters and becomes the mark, far too often, for calumny and vituperation. Driven from those who once were her friends she is forced even lower into degradation and soon has a police record, and when this record is once established



it follows her like a gloomy specter, even to the grave. As a police suspect she is never free from the possibility of arrest regardless of how honest her intentions to lead a better life.

A woman's fall is usually nothing but a mistake, a mistake, fostered by conditions over which she has no control. She is simply unfortunate. Our treatment of her is inhuman and un-Christian. If the tenets of Jesus were carried out in this one particular the world would be immeasurably benefited and the greater part of the social evil would die a natural death.

The immodest dress of the present day, the lascivious exhibitions upon the stage and the obscene literature are responsible for a condition of loose morals among the young which paves the way to the contraction of venereal disease. Some of our present-day plays would have shocked and scandalized society twenty years ago. How often these performances have as their leading feature women whose only attraction is that they have become no-

torious. The tinge of virtue with which a play of this character is usually flavored is intermingled with such a voluptuous allurement of the sexes that the moral passes entirely over the heads of the younger members of the audience, who leave the theater with their youthful imagination intoxicated to a dangerous degree. A great deal of the vice of to-day could be directly traced to the cheap theaters which produce these sordid plays.

The press, especially in the larger cities, does its share in corrupting youthful morals by sending into the homes a type of literature which is depraving in its tendency. Accounts of adulterous escapades among the idle rich usually get the most prominent pages and even the headlines, and the personal column, which is little more than a vice directory, is often in evidence. Fortunately this nauseous fact is receiving the attention of the more decent newspapers as evidenced by the following extract from a Cleveland, Ohio, paper: "The public should demand clean advertising in news-

papers. The newspapers should, and sooner or later they must, admit the reasonableness of this demand and exclude from their advertising columns the filthy and the loathsome. No selfrespecting citizen could possibly go about with a pocketful of indecent circulars, dropping one wherever he might call. Such a person would soon find himself regarded for what he wasmorally unclean and a disgusting object of general suspicion. Is there any essential difference between such a man and a newspaper that befouls its columns with unclean advertisements? If there is, we fail to see it. It is time that there was a public awakening on this subject, and there is bound to come such an awakening."

Another great cause of immorality among the young which often leads up to the contraction of venereal disease is to be found in the fact that young people get almost no instructions in reference to sex matters. How many of them are allowed to go through boarding schools and colleges with absolutely no instruc-

tions regarding the physiology of their own sex. Even in their text books on physiology sex subjects come under the ban of prudery and are very carefully omitted.

Thoughtful persons the world over are waking up to the fact that our neglect in reference to sex teaching is wrong; that we have been criminally silent. This is the substance of a lecture on education and sex recently delivered by the Bishop of London. "The policy of silence in reference to questions of sex has failed disastrously," says ex-President Eliot of Harvard.

There can be no doubt that our neglect in imparting instructions to children regarding their sexual lives is responsible for much of the misery we see about us. The attitude which some parents maintain toward their children regarding sex is a mistake which is too often paid for by broken hearts and ruined lives.

To send boys and girls out into the world with no sex knowledge is little short of criminal. How much shame, misery and suffering are due to this lamentable mistake every doctor knows, but the doctor comes in contact with the frightful results which are reaped by these unfortunate victims of ignorance after it is too late. Young people in all our cities, and often in the country, are surrounded by conditions which stimulate emotions that not only perplex them, but drive them into treacherous paths, if the true significance of these emotions is not explained to them in a sensible and wholesome manner. A parent who maintains a pious silence about matters of sex with the belief that "the child will learn soon enough" is guilty of indomitable ignorance. Many boys and girls reap the results of this ignorance by running into danger because they did not so much as know that it existed. Much of this misery could have been saved by a little careful instruction imparted by the proper person at the proper time.

We must not overlook alcohol and the part it plays in the transmission of venereal disease. There can be no doubt that one of the greatest



dangers to continence in both sexes lies in the habit of drinking. M. Forel of Paris found upon a review of statistics the result of a close observation extending over many years that 75 per cent. of his cases of venereal disease was directly traceable to the abuse of alcohol. Alcohol stimulates the sexual instinct and destroys the powers of the will. It predisposes to venereal disease for the reason that one under its influence is demoralized and dispossessed of the prudence which would be his protection at other times; besides by lowering the natural vitality of the body infection becomes more certain.

# CHAPTER V POTENT REASONS FOR HARMFUL SOCIAL CONDITIONS





# CHAPTER V

# POTENT REASONS FOR HARMFUL SOCIAL CONDITIONS

NE reason why we see so many cases of infant blindness is because men infected with gonorrhea are prone to think lightly of their condition. When its early manifestations have subsided they consider themselves well. As a rule they give up treatment in a The doctor may have insisted few months. that treatment be continued but many of them soon reach the conclusion that the doctor is mercenary. They see some one else who had only been treated for two or three months and is apparently cured, and they unhesitatingly follow his example. The result is that the disease lies dormant for months and even years, and one day an innocent, unsuspecting wife is infected and her first child, if not scientifically treated, is left blind for life.

The advertisements of charlatans in the newspapers trap many young men who should have the services of a skilled physician. From the charlatan the patient gets treatment which is of no value whatever and often he is dismissed as cured when the disease is still virulent. Physicians of this type are worse than human vultures. They are not restrained by any scruples and they are usually as ignorant as they are unscrupulous. Many a child has the maltreatment which these men administer to thank for relegation to life-long blindness.

It is gratifying to note that the press is becoming alert to the effort to have all newspapers eliminate the harmful advertisement of the charlatan. Samuel Adams recently exposed quackery in the pages of *Collier's Weekly* and a number of other writers have called attention to the unprincipled methods which these men employ and to the dangers of

neglecting the proper treatment of venereal disease.

The patent medicine evil is responsible for much chronic venereal disease in men. A large per cent. of drug stores do counter prescribing for this character of cases. Many a man has just cause bitterly to regret the day he dropped by his favorite drug store to be told by the affable pharmacist that his ailment was of no consequence, and to receive the assurance that a simple remedy would relieve him entirely. Hundreds of pharmacists are treating venereal diseases who know no more of their real nature than the family grocer does.

The reputable pharmacists are usually conscientious gentlemen who are entitled to our most respectful regard, and it must be said in their behalf that, as a class, they are opposed to counter prescribing. In almost every profession, however, some men are found who will do almost anything for money. The patient who is unfortunate enough, or foolish enough, to rely upon what such a pharmacist tells him

usually reaps a rich harvest of woe in after years. The false confidence with which he is inspired by the druggist friend causes him to think lightly of his condition and he neglects the appropriate means of finding relief. The result is that his disease lapses into an almost unnoticed chronic type. In this condition he leads some innocent unsuspecting woman to the matrimonial shambles with a promise to protect her and to make her happy.

A young man came to me some months ago with a suspected gonorrheal involvement of the eye. He gave a history of a specific invasion three years previous which had not been cured. He also stated he was going to take something for it, as he intended to be married soon to "The best girl on earth." I told him that he was a criminal to think of marrying until repeated microscopical tests proved that he had been cured beyond doubt, and outlined the results which would inevitably follow such an action; the pelvic abscesses, the chronic ill health of his wife and the possibility of blind-

ness for his children. This patient was a man, seemingly intelligent, who holds a responsible position with a large corporation. Despite this appearance of intelligence he never visited a physician and was taking a patent medicine sold by a drug store when he married the "best girl on earth." The world is infested with men like this one and it is the duty of the country to protect the unsuspecting, innocent young women whom they would victimize. The State has no right to license such men to murder their wives or to put out the eyes of their children.

The Government of this country must soon see the necessity of an effort to combat venereal disease for economic as well as for moral reasons. Dr. Holten in the Journal of the American Medical Association states that in Prussia "the increased expense and decreased income caused by venereal disease amounts to \$21,600,000." A report of the New York Association for the blind says: "The official census of New York State (year 1906) gives the total of 6,200 blind persons in the State.

Ten per cent. of this blindness (or 620 blind persons) was due to ophthalmia neonatorum (an eye disease contracted at birth from a gonorrheally infected mother)." Dr. Richard Tivnen of Chicago, in speaking of this report, says: "The same observers present tables from eleven schools for the blind throughout the United States and Ontario showing the proportion of children admitted during the year 1907 who had lost their sight from ophthalmia neonatorum. These percentages show a maximum of 50 per cent. and a minimum of 12½ per cent. of cases of loss of sight from this disease." This report does not include the hundreds of other cases of blindness of various forms that are the direct result of syphilis.

In the face of facts like these does it not seem imperative that we should have a law requiring contracting parties to be examined by a physician appointed and paid by the State before they can procure a license to marry, and that the public should get behind that law and see that it is enforced? In Norway a man must

have a certificate of good health from a reputable physician before he can obtain a marriage license. In North Dakota the application of a male for a license to marry must be signed by three physicians before it can be issued. A very similar bill was put before the legislature of Ohio some time ago, and though it failed to pass the Senate, it indicates that the public are beginning to exhibit an unrest in reference to this character of conditions social.

Some time ago I talked to a body of women about the advisability of the State requiring an official certificate of health of both sexes before marriage. A number of women present were emphatic in their opinions that to require such a certificate from a woman was an insult to her character. Is there a valid reason why men alone should be examined? Even in a great movement like this we should not resort to class legislation. If all women were required to have a certificate from a female physician appointed by the State it would work no real hardship upon them and could in nowise

reflect upon their character. Besides, the essential purpose of such a movement would be to protect them and the children they expect to bear. We must not forget, either, that every year thousands upon thousands of women acquire social diseases innocently. The widow of a profigate husband, however innocent, should not be permitted to transmit a taint which her husband gave her with his name.

I have a case in mind which emphasizes this point. Three years ago I had as a patient a young divorced woman, to all appearances an estimable person, who had been infected with syphilis by a dissolute husband. She was suffering with a number of bad specific ulcers in her throat, and at about the time these healed she married a young man of good character and of a good family. She has already had two miscarriages, due to the disease, and, should she carry a child to a term within the next year or two it will positively be syphilitic. This young woman gave me as an excuse for her act the time-worn maxim that "Love is blind."

Now who has the temerity to say that this young man should not have been protected? The laws of some States requiring persons contemplating marriage to submit to a physical examination which are now in force are but forerunners of stricter laws which every State will pass before many years.

What great economic value compulsory examination before marriage would have. Dr. Thos. Woodruff of Illinois says, "The cost of maintenance to the United States of the dependent blind is about \$10,000 per capita through life. It costs this country all of twenty-five million dollars per year in taking care of the blind. Then there is the matter of unemployment and reduced earning capacity. The average wage of the blind men who are employed is \$7.00 per week; that of the women about \$3.00 per week." In view of these startling facts how can the Government much longer keep "hands off" the venereal question.

Government control of venereal disease can be made a success in the United States. The efforts of other governments to control these diseases have been dismal failures because such efforts have been directed toward control through legalized prostitution and medical inspection of inmates of resorts. And yet how many times our towns and cities have been urged by unthinking men to repeat this monumental blunder. A city or a State which gives legal recognition to any form of vice insults the moral sense of the decent element in society and inseparably links itself with immorality by such recognition.

The idea which some persons hold in reference to the good which may be accomplished by legalized police regulations is fallacious in the extreme. Statistics have shown that countries which harbor legalized prostitution have an increased number of venereal cases. The cause for this may readily be seen. It is obviously impossible to obtain the services of a good physician for these examinations because this character of work besmirches his reputation. The very poorest type of medical talent is pro-

cured. A physician's certificate, regardless of by whom given, is worthless because disease may manifest itself an hour after an examination. Medical inspection and certificates of health are equivalent to posting a sign before a house infected with smallpox saying "pass in, there is no danger."

Medical examinations leave the impression that such houses are free from contagious dis-They create vicious impulses and enormously swell the number of the patrons of the immoral houses. These examinations, or any other phase of legal regulation, make the young man assume that prostitution is a needed institution; that it exists because it is necessary to provide the means of appeasing the sexual inclinations of men. Laws requiring an arbitrary examination of prodigal women, so popular in European countries, is the most pernicious type of class legislation. What right has the law to subject a woman, however low, to such an indignity and allow her clientele to pass by unchallenged? What would be thought

of an order to our port physicians to examine only women immigrants? Such a measure would be equally as just as medical examinations of the victims of prostitution for any other reason than for the hospitalization of infected cases.

That regulation does not diminish disease has been proven beyond question of a doubt. On the contrary it increases the number of infections by inciting habits of thought which tend toward immorality. France and Germany have had regulation of all places of ill repute for years, and statistics prove conclusively that in these countries the venereal disease problem is now the greatest to be found in the civilized world.

The Contagious Disease acts passed by the British Parliament put twelve districts in England and two in Ireland under regulation with sanitary inspection. After a thorough trial extending over a period of seventeen years the act was suspended as a failure both from a moral and health standpoint.

France is awakening to the fact that in this question she has been deluded. "Two members of the French Government in 1911, M. Cruppi, Minister of Justice, and M. Augogneur, Minister of Public Works, were abolitionists; a parliamentary group of not less than eighty abolitionists was formed in 1911 and we are told that 'all the great chiefs of the medical faculties and all the important heads of the hospitals have now become converted to abolition.' It is thus perhaps not too much to say that the beginning of the end can already be discerned." (From a report edited by Edwin Seligman, Professor of Political Economy, Columbia University.) In 1888 the Italian Government abolished the regulation system of immoral houses which had been in force for thirty years. In 1870 St. Louis established a system regulation which was given up as a total failure in 1874.

Well, then, it may be asked, what can the Government do? It can make the transmission of venereal disease a felony punishable by

imprisonment. The thief and the murderer is no more dangerous to society than the man or the woman who distributes social diseases. Dr. Isadore Dyar of New Orleans reported to the Brussels Conference on the Prevention of Venereal Disease the case of a young woman who carried a book in which she enrolled the number of men she inoculated with syphilis. "When I first saw her," he stated, "she declared the number had reached two hundred and nineteen." How much suffering will follow in the wake of this woman. Would it not be infinitely better to confine her in a special hospital where she would be treated until cured?

The Government can demand that the treatment of venereal disease be made compulsory. A fact known to all physicians is that many cases of venereal disease become chronic because the victims have not enough money with which to meet the expense of correct medical attention. From an economic standpoint, if for no other reason, the Government should

establish hospitals and clinics where indigents who suffer with these diseases may be treated.

In Finland and Sweden the treatment of venereal disease is at the public expense, and is compulsory. Go into any of their hospitals devoted to the treatment of venereal disease, hospitals established for economic reasons, and there you will find hundreds of unfortunate men and women receiving the benefit of the best treatment that science can give. Why? To save the country a greater burden of expense than the hospitals are. These patients, while under treatment, are in the wards and are harmless. But think of the disease one hundred such persons would create if they were allowed to go untreated. Think of what it would mean to the innocent wives, and children yet unborn. Think of the chronic invalidism, the pain and humiliation, the mutilating operations upon innocent women that one hundred such cases would cause. Think of the children with inherited disease, the blindness, the mental deficiency, that would follow in the wake of

patients.

At the International Conference at Brussels, Dr. Commenge of Paris estimated that the number of infected women who were sent to the hospital of St. Lazare to be treated for syphilis between 1887 and 1897 was 15,095. It is safe to assume that this hospital treatment prevented at least one hundred thousand new infections by the treatment of these women. One hundred thousand such infections would probably have been responsible for several hundred thousand diseased children.

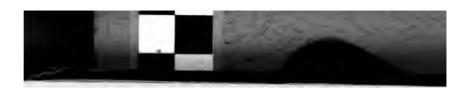
A recent report of the New York County Medical Society states that there are only twenty-six beds provided by the city of New York for the reception of venereal cases and these are on Blackwell's Island. Should not the Government do what the various municipalities have failed to do; provide a place where venereal diseases may be treated and thus mitigate the spread of these diseases?

A great many earnest physicians and laymen

are beginning to demand that indigent venereal cases be taken care of by the State. The public conscience, so long asleep, is beginning to awaken. Societies for the prevention of venereal disease are springing up everywhere. The press and the pulpit are gradually giving up their reticence and are turning their attention to sex reforms. It is not now considered so improper to teach hygienic truths to boys or to warn innocent young women of the pitfalls of the world as it was a few years ago. ing persons are beginning to realize that these questions are of the deepest vital importance to the race, that they not only involve the living but that the fate of a large per cent. of the next generation depends on what we do regarding them now.

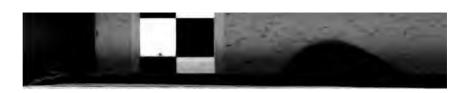
This problem will be solved just as the liquor problem is being solved through education. The remarkable victories won during the past few years for local option and statewide prohibition have been made possible only through the molding of public opinion by edu-

88 Social Travesties and What They Cost cation in favor of total abstinence for all. Laws are useless unless public sentiment stands behind those laws. Public sentiment is growing so rapidly that the Government will soon take a hand in controlling the spread of social disease.



# CHAPTER VI UNWHOLESOME SOCIAL STANDARDS AND DISEASE





# CHAPTER VI

# UNWHOLESOME SOCIAL STANDARDS AND DISEASE

THEN we see about us so much suffering, so many diseased, maimed and blind children, resulting directly from false social conditions upon which looseness of morals thrive, the question naturally presents itself, how can this terrible state of affairs be changed? When the waters of the Mississippi break through the levees and go tearing across the marshes the settlers turn their attention to the dykes. It would be a hopeless policy to attempt the restraint of the oncoming floods while the breech remains open. It requires no argument to make a settler behind the levees understand that he must get at the source of the onrushing flood if his home is to be saved.

Social reformers have usually directed their

attention to repairing the ruins of society without seeming to give a thought to the great causes which bring about the devastation. They seem to forget that prostitution, like poverty and murder, is the direct results of "man's inhumanity to man." They have never seemed to realize that this blot on the civilization of the world will last until the conditions which brought it into existence are remedied.

We hear much of Western civilization. If we investigate we will find prostitution to be its handmaid. This institution has never existed among barbarous people. In Europe it was produced by the civilization of Rome. Its ranks were kept full by the slave women who were captured from the barbarians during the Roman wars of conquest. For centuries the civilized Roman glutted his vicious impulses with barbarian women. These slave women and their posterity, kept down by never-changing class hatred, became the great demoralized element in Roman society. The presence of so many slave women in the empire made it unde-

sirable to sacrifice free women to the national vice. If a free woman did fall she was relegated to slave quarters and lost her property as well as the control of her children.

The idea of chastity for the male never entered into the Roman mind. The brothel was considered essential to the integrity of the family. For this reason it was built and provided for at public expense. At the time when the canker of vice ate deepest into the vitals of Rome, money was voted to bring more women from abroad with which to fill these brothels. Society in all parts of Europe had by this time become contaminated. Roman example had infused its demoralization into every civilized country, where it still lives and thrives. After all, to what degree has our civilization civilized?

As long as mediæval precedent is followed, as long as the double standard of morals lasts, as long as sex ignorance reigns supreme, as long as weak and dependent women are ground down by conditions over which they have no control, prostitution will grow and flourish like

a green bay tree. All efforts directed toward the control of this evil have always centered about the fallen woman. For centuries she was imprisoned, fined, flogged and even burned, but the ranks of her trade remain full to overflowing. The remedy, the only remedy, lies in eliminating the causes which have produced her. To use the homely proverb, we should not longer continue to lock the door after the horse has been stolen. The mistaken though well-meaning moralist must realize this and act accordingly before this foul stain can be removed. Efforts to crush out prostitution by hounding poor unfortunate women always have and always will end in dismal failure. When the world realizes this, this monster of society, with its attendant disease and misery, may more readily be subdued.

One of the greatest factors in promoting prostitution may be found in the unequal standard of morals which governs the sexes. The double sex standard has been handed down to us by tradition. Sexual intemperance

among men was acquired and became a fixed habit at a time, long before the dawn of history, when man held women as his property. We can readily see, then, how the double standard is directly the result of this authority of man imposed upon women, an authority due, as a matter of course, to a superior physical strength. Our modern marriage customs are but offshoots from the practices of our savage forefathers. The conventional "best man" of to-day had his origin at a time when the primitive groom was compelled to capture his wife and flee with her, the feat being accomplished with the aid of a trusted friend who helped beat off pursuers. This custom still remains with us in the modern honeymoon.

At a later time the bride became, through purchase, the property of the man. The purchase was made by the groom, assisted by his friends, who helped make up the deficit, and this has been handed down to us in the modern custom of making presents before the wedding. The very wedding ring worn by the bride of

to-day is what remains of the copper band which was a token of the wife's humiliation and servitude.

In some parts of the world women still remain practically the property of the man. Even in England to-day a man may bring a run-away wife back to his home and according to the law "reprove her." But ideas are changing. We have but to examine the statutes of one of our original thirteen States, which esteemed itself as woman's champion by enacting a law that the husband must not beat the wife with a stick larger than his thumb, to see evidence of this change.

With woman as the property of the man he has demanded that she be chaste. A violation of this constituted theft from him and has been variously punished by death, the whipping post and the pillory, according to the age in which he lived. It has taken countless generations of experience to convince even a small per cent. of the male inhabitants of the globe that special privilege in sex relations is pernicious. Mil-

lions of men still contend that a double standard of morals is necessary. This argument comes, not as one might think, from the degenerates and ruffians but from the predominant male elements in society.

A great many men, it may be honest men, believe that man is necessarily polygamous by nature and must remain so because other animal species are found to have polygamous tendencies. This is a puny argument. It may be that in his primitive state man was polygamous. It is also probable that he destroyed every male creature of his specie that was not necessary to his own existence. I do not suppose that the most ardent advocate of the double standard would uphold such a procedure now.

It does not seem to me that the morals of the cave man should be held up as a criterion to us of this age of civilized enlightenment. Why should we emulate his morals more than we adhere to his methods of living? In the British Museum are to be seen the kitchen mit-

tens of these primitive ancestors. These are composed of bones, refuse and worn-out implements which, trampled into the earth through ages, have formed a layer sometimes to the thickness of several feet. How would it do for us to pattern our homes after the habitation of these ancestors? Would it not be as sensible for us to do this as it is to pattern our morals after theirs?

This inherited idea is slowly but surely being abolished through a process of education. Our coming generations, influenced by education propaganda will gradually give up the inherited idea that such a double standard is necessary to civilization. History proves that wonderful reforms in national thought may occur in a comparatively brief space of time. During George III's reign in England one hundred and sixty different crimes were punishable with death. Man's nature at that time demanded such a criminal code. Now, according to Alymer Maude, it is often impossible to



find in England a hang-man for the crime of murder.

Influenced by education the world will become to recognize with Dr. Maude Glasgow that "a sexual intemperance which murders infants born and unborn, which destroys the procreative capacity in both sexes, which breaks up homes, which leads to divorce, which destroys efficiency, and shortens the expectation of life, cannot be tolerated."

It will not do to say that man's animal tendencies must be gratified because they are inherent in all animal creation. Man's responsibility increases as the breach between himself and the animal increases. Man, of all animals, has the power of will. Dr. W. F. Thompson, a distinguished psychologist, says, "Human responsibility, on account of man's possession of a virtually all-controlling will, if he chooses to exercise it, is such an unwelcome doctrine to many reasoners that every effort has been made to disprove the freedom of the will" and in

speaking of the will "there is a central power in every man which is stronger than impulse." No one will deny that many of our ideas of right and wrong were formed for us by our predecessors. They are not original with us. Young men learn from older men the conventional idea that chastity is not to be expected of the male, and this pernicious attitude of his associates blunts his moral sensibilities and influences him so far that he often takes a pride in his sexual perversities.

There are already in this country a large number of societies which have been organized with a view to correcting this mistaken idea. The following resolutions presented by the American Federation of Sex Hygiene to the House of Delegates of the American Medical Association is a fair illustration of the character of these organizations.

"Whereas, the necessity daily appears more imperative of protecting innocent American women and children against infection by the social diseases, syphilis and gonorrhea; and, "Whereas, there is ample evidence of a belief deeply grounded among the laity that sexual indulgence is necessary to the health of the normal man: and.

"Whereas, there exist in consequence widely differing and double standards of morals and of physical health for the male and female sexes, that lead directly to disease and death of many of our women and children:

"Be it resolved, that the American Medical Association through its house of delegates, hereby present for the instruction and protection of the lay public the unqualified declaration that illicit sexual intercourse is not only unnecessary to health, but that its direct consequence in terms of infectious disease constitutes a grave menace to the physical integrity of the individual and of the nation."

These resolutions were drawn up not because a controversy exists among the well-informed members of society, or in the medical profession, but for the express purpose of removing from young men's minds the long harbored 102 Social Travesties and What They Cost fallacy that sexual indulgence is necessary to health.

We cannot expect a change in existing social conditions until the canker of the dual standard of morality, with all its reflected sorrow, is removed. Society accepts this preposterous condition only because society thinks conventionally, a conventionality devoid of all logical rules. The average person has not the courage to look stern realities in the face. As an example, why are people so careless about the morals of the young men whom they admit to their homes? About all that is required of a young man, nowadays, before he is admitted to the most select circles is that his parents have position or money and that his manners are decorous. If these requisites come up to the standard his character will seldom be challenged.

It is true, also, that young men who enter our best homes socially are not infrequently moral perverts who would boast of wrecking a woman's honor. Does not a father, by putting



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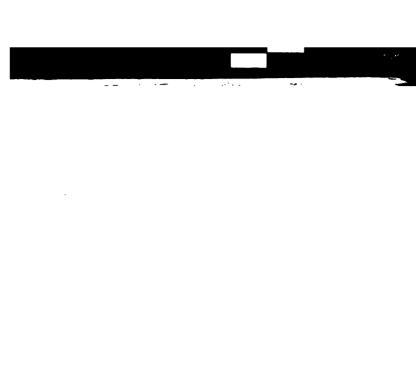
a profligate upon a social equal with his daughter, give sanction to the double standard? Iniquity and integrity are not usually found stalking about the world together; and the association of a roue, however polished his exterior, with a young woman, cannot do otherwise than result in lowering her moral standards. How careless of moral consequences has convention made the average parent.

By virtue of educational propaganda the double standard of ethics is hopelessly doomed says Dr. Martin. "It was, from the beginning, rooted in injustice and founded on male domination. It is the asserted will of the slave owner and cannot stand in an age of growing recognition of equal rights."





## CHAPTER VII THE OUNCE OF PREVENTION





#### CHAPTER VII

#### THE OUNCE OF PREVENTION

TN the preceding chapters we have attempted L to show to what an extent sex ignorance is responsible for much of the moral perversion of to-day. Not only among the young, but among the fathers and mothers to whom the child naturally looks for guidance, this ignorance is paramount. Education is the great remedy for sex evils. A problem arises then: who are the proper persons to promote education along these lines? This is a momentous question. The parent is the natural teacher of the off-spring but many parents have not sufficient instructions along these lines to be able satisfactorily to teach their children. seems to me that it would be practicable to teach this subject in schools, the instructor to be especially educated along these lines.

instructions would prevent much suffering and to the State would be of vast economic value.

Every mother should seek to enjoy the closest confidence of her growing girl. The many perplexing questions which come up in her young mind should be explained to her. It is natural for the girl to ask questions during the adolescent period. At all times, in all parts of the world mankind has always asked, is still asking, "from whence came we?" This is one of the first questions which perplexes the mind of the maturing young woman and it is as natural to her as the air she breathes.

Among the phenomena of nature there is none more important to the world than this divine function of procreation. It is the source of all life, in the animal as well as in the vegetable kingdoms. Without it life would diminish into nothingness and the purpose of the Creator would be thwarted. All about us we see nature in her perpetual work of reproduction. Surely there can be nothing immodest in teaching a boy or girl that, as from a seed

hid in the ground comes the matured plant, so from the union of cells with their wonderful power of multiplication a new being, the child, is brought into the world.

It is very well to protect the sweet innocence of girlhood yet, during the period of transition from childhood to womanhood, this innocence, with all its beauty, is fraught with grave dan-The girl's first thrills of romance, which are natural and wholesome in themselves, are accompanied by the consciousness of a newly awakened instinct which demands explanation. During this period, if she is not guided by the wise council of some intelligent woman, much harm may result. A heart to heart talk from the mother, or the teacher, at this time, would satisfy this natural desire to understand things which perplex her, and would prevent her from getting this information from what often proves to be unfortunate sources. Would it not be better to explain to her the mysteries of her sex, the meaning and the purpose of the function of motherhood, than to have her learn

this clandestinely, intermingled with information regarding things she should not know? The prudery of mothers who have failed to do their duty by their daughters has often resulted in the missteps which are invariably followed by untold suffering and humiliation.

The mother who will rebuke her daughter for seeking to find out "immodest things" is apt to lose her confidence entirely, so that when other questions of vital interest to her welfare creep into her mind she will be very likely to go elsewhere for the knowledge she desires. How important it is then that the mother should retain the daughter's confidence by open truthfulness so she will not be driven to clandestine sources where she will get the desired information mingled, perhaps, with vulgarity.

The girl should not only be taught to honor and respect moral worth where found in the young man but the perils of venereal disease should be made known to her. This kind of instruction is of more value to her than all the higher mathematics. With venereal disease so prevalent, and with the probability that she will soon be selecting a husband, she is entitled to this information for the protection not only of herself, but of her child. How potent are the words of Dr. Edgbert who says "Education lies at the bottom of the whole thing and we will never gain much headway until every young man, and every young woman, even before she falls in love and is engaged, knows what these diseases are and what it will mean if she marries a man who has contracted them." How can we expect an unsophisticated girl to avoid a danger if she is not conscious that it exists?

Many a girl is led into entangling alliances with young men, alliances which she would have scrupulously avoided if she had been taught what such an experience would have meant to her in the way of disease and suffering. The stain that cannot be erased is nearly always due to ignorance. "All that love and solicitous parental yearning can bestow, all that the most refined religions can offer, all that the most cultured sociation can accomplish in one fatal

moment can be obliterated," says Dr. Buckley, "and this fatal moment is usually a direct result of either the ignorance or willful neglect of the parents."

It is imperative that the boy before adolescence should receive sex lessons. The honest and well-informed father will take his boy into his confidence and unfold to him the sacred truths relating to the physiology of his sexual organs and their purpose in the divine process of reproduction. He will teach him by word and precept that the boy who condones loose morals kills the highest instincts of his nature, that immorality of any kind cannot be indulged in without mental and physical harm, that the stain of immorality is often the basis of a wrecked nervous system and that the life which is impure carries a record upon the countenance as unmistakable as if written upon marble. He will explain to him how continence is evidence of self-control and that without selfcontrol success in any line of human endeavor is not likely to be obtained; that continence

strengthens character and that character is the greatest step toward achievement of any kind. He will also give him instructions regarding the disastrous and debasing experiences which come with wild oats, how these experiences bring with them consequences of physical retribution which will follow him through life, disease, untold suffering, remorse and even death. The father who is capable of imparting this instruction to his son and who shirks this duty is very imperfectly discharging his paternal obligations.

In the question of morals the religious institutions of the country are making the greatest fight in their history. For centuries they have led the march against evil in all its forms and are now keenly alive to the responsibilities which changed conditions of the modern age have forced upon them. Already they are contemplating the feasibility of creating within their walls great social centers. A movement with this end in view is now being given a trial in some cities with much promise for good.

Think what it would mean to the morality of the nation if the property of its religious organizations, recently estimated at \$2,000,000,000 could be used for this purpose and if even a fractional per cent. of its 45,000,000 members would become active in the work.

There are millions of young people in this country who are not reached in any manner by religious influence. The intoxication of young life keeps these in perpetual pursuit of pleasure. Nor is this of itself unwholesome or unnatural. The desire for joy is normal and inherent in the young. Joy, when directed into proper channels, benefits character and refreshes the mind. Its tendency is to improve and to strengthen rather than to deteriorate.

Society has made no adequate provision for this natural craving of young life. The places which fill this longing for pleasure are often of a low moral tone. Many of them are dangerous to the extreme. Every night in the week thousands upon thousands of young people resort to saloons, public dance halls and cheap



theaters, seeking forgetfulness of the daily drudgery which our economic conditions too often impose upon them. Many frequent such places because of sheer loneliness and because they believe that no other place is open to them. Stealthily, gradually, the evil influence of such places exerts itself, and one by one these young people are drawn down into the undertow.

What an opportunity for good is presented by this fact. During the evenings of the week if the doors of churches and synagogues were open to these people; if they could go there and be greeted by an atmosphere of congeniality and a chance to enjoy themselves, thousands would take advantage of the opportunity and a great fight for good morals would be won.

The majority of religious edifices stand cold and lifeless for five or six evenings a week. Would it not be well to make of them, during these evenings, great centers of social and intellectual diversion? Could they not, at moderate expense, be fitted with gymnasiums and club rooms? How perfect are their arrangements already for concert and lecture work! Would they not as centers for study classes, motherhood and domestic science schools do an immeasurable amount of good? A program such as this will one day be carried out and when that day comes the "outposts" of society which have been held with so much difficulty during recent years will develop into great moral and social fortifications, humanity will turn over the soiled page and a new history of the world's morals will be begun.

# CHAPTER VIII THE FRANCHISE FOR WOMEN AND ITS RELATION TO SOCIAL REFORM



#### CHAPTER VIII

## THE FRANCHISE FOR WOMEN AND ITS RELATION TO SOCIAL REFORM

THE most promising factors relative to the world's morality is the unrest exhibited by women regarding conditions which, from time immemorial, have been imposed upon them by men. For thousands of years woman has been sacrificed upon the altar of man's self-ishness. She has been governed by conventions which, upon every hand, have retarded her development. In having to submit to marriage proposed by man and governed largely by his buying power she has given countenance to a system which, in many cases, has amounted to the literal exchange of herself for material goods. By being deprived of free choice in the selection of her mate both she

and her husband have lost the mutual love and mutual fellowship which belongs rightly to marriage. Traditions which have been handed down for centuries have deprived her of her birthright and have made her little more than a child-bearing machine. She has been ensnared by economic conditions which have caused her, in millions of cases, to denounce motherhood, that crowning bliss and God-giving right of a woman's life.

For centuries all. Christendom has frowned upon her higher education. It has denied her intellectual equality with man. It has contended that education would rob her of the womanly qualification necessary to her function of motherhood, and in every way has closed the door to her superior resourcefulness. But the old ideas are dying and new ones, which are self-assertive, are being born.

There are now over forty thousand women students in the co-educational colleges and universities of the United States and many thousands more are to be found in colleges devoted exclusively to woman's higher education. The advantages gained for women by higher education have paved the way for their entrance into the various professions. Thousands of them are now taking courses in medicine, theology and law, and, working side by side with men, they have, by the excellence of their class standards, forever refuted the traditions of woman's intellectual inferiority.

If we take a casual survey of the various movements which have had as their purpose the abolition of wrong in any of its forms we will find there the work of woman preëminent. Who has done more for temperance than has Frances Willard; for the white slave than has Jane Addams; for the sick poor than has Clara Barton; for the immigrant than has Mary Anton or for the mistreated child than has Mrs. Browning?

Let us look at the attitude of the world toward the child one hundred years ago. The following from the pen of Sir Surrell Wallace will give us some idea of that attitude. "Our

vast textile factory system may be said to have commenced with the nineteenth century, and the profits were at first so large and so dependent on the supply of labor that the mill owners hired children from the work houses of the great cities by hundreds and even thousands. These children from the age of five or six upward were taken as apprentices for seven years, and they really became the slaves of the manufacturers, whose managers made them work from six A. M. to seven P. M., and sometimes longer, and in order to keep them awake in the close atmosphere of the factories it was found necessary to whip them at frequent intervals."

These were the conditions which inspired Mrs. Browning to write her immortal verses "The Cry of the Children." For twenty centuries no great voice had been raised in the child's behalf. No one had seemed to discover that ill-treatment of children was immoral, inhuman and degrading. She was childhood's first great champion of modern times. To

such an extent did her verses soften the industrial heart of England that the child labor system, with its associated cruelty, fell immediately into disfavor. Soon factory acts were being passed, hours were being shortened and age limits imposed. To-day in our societies for the regulation of child labor, from the courts and legislatures that have ameliorated and are seeking further to lighten the burdens of children, in our cotton factories and mills we hear the echo of the voice of this woman who blazed the trail for reform by so fearlessly grappling with the public sentiment of the last century.

The world's attitude toward the sphere of woman is but another illustration of inherited convention. A few brave women have dared scale the formerly insurmountable barriers of this convention and for their courage humanity has been immensely benefited. Florence Nightingale, by overriding conventional ideas, became one of the greatest of the world's benefactors. The jibes of the London press which

stripped her of a claim to "true womanliness" and "lady-like deportment" because she chose to violate conventions by going to "nurse common soldiers" was answered with a devotion to her work which not only made possible modern nursing but saved the lives of thousands. Clara Barton following in her footsteps gave to the world the red cross nurses who to-day are saving life on almost as gigantic a scale as the crowned heads are destroying it.

If women have accomplished so much for reform without the franchise how immeasurably greater will be their privilege for good with the vote at their command. Then every woman will be a cog working for the effectiveness of the great social machine.

The idea that woman will never be able to cast an intelligent vote is slowly but surely disappearing from thinking minds. From every section of the globe that has given woman the electoral franchise comes the refutation of this time-worn contention. Observe what the consciousness of her responsibility, her good sense

and her vote, have done for morals and for good government in the little country of New Zealand. Ladv Stout in her little work "Woman's Suffrage in New Zealand" says: "The moral tone of the community is on a much higher level than before suffrage. The illegitimate birth rate has been decreased. The sense of justice which prevails and which insists upon the punishment of the guilty party instead of the victim in cases of seduction has retained a high level. There are many cases in which the voice of honest indignation has been raised against the man whose neglect and selfishness has driven a shamed and hunted girl to desperation, which clearly proves that the tone of morality has been raised and the sense of justice aroused in men as well as women."

Women have been the first to learn that, in order to elevate morals, the beginning is the place to begin. They have worked for years to establish a woman's police system for the protection of young girls. These efforts have borne fruit in three States already and pros-

pects for their institution in other States are very promising. Women are now seeking to abolish the public dance hall. These women do not mean that the joy of young life which seeks natural expression in play must be suppressed. They appreciate the necessity of providing the young with innocent, well-censored amusement, and the futility of attempting to destroy the inherent craving for pleasure which is natural to youth. Through the efforts of the women of New York City a number of social centers with attractive amusement have been established near public dance halls which, by decreasing their patronage, have been the cause of closing more than one of these dangerous places.

Women take the attitude that pleasure for the young is essential and must exist but that the league between it and vice must be destroyed. And this league is being destroyed slowly but surely by numberless movements with women always in the foremost ranks.

From the efforts of a number of Chicago

women who demanded that children of ten and twelve should not be locked up with hardened criminals was born the Juvenile Court. Again women have begun at the beginning. Now Juvenile Courts all over the country are keeping children out of the jails, one of the greatest vice schools to be found.

"The New York Committee on Amusement and Vacation Resources of Working Girls" drew up a bill which passed the legislature in 1909. This bill prohibited the sale of liquor in public dance halls. It also made the proprietors of such places responsible for indecent dancing and bad behavior. This bill tolled the knell of the saloon dance hall.

The children's play ground movement is essentially a woman's movement. From every city of any size in the country the play grounds are taking dirty, stunted children out of squalid streets and alleys, where they become veritable prodigies in crime and vice, and are teaching them how to play wholesomely.

What activities women have displayed in

other movements to care for the child and to protect motherhood! How diligent they have been in directing education into the proper channels; in promoting sanitation and in improving public welfare generally!

The work of woman has always been guided by an altruism which in degree is foreign to man's nature. For this reason they are fitted to cope with the commercialized vice question as men have never coped with it. The vice crusades of the country have always had men at their head. These men, though honest and sincere, have not always followed methods which are practical. Very frequently the work when only begun is put entirely into the hands of the police. When this is done, very little good is accomplished because the prodigal woman is notoriously migratory in her habits, and the police simply increase this tendency. women have ever been reclaimed by society through police efforts. On the contrary, they are often driven so deep into degradation that moral regeneration is made impossible.



In handling questions of a moral nature, women have been more original and practical than men have been. Their work based on the maxim that "An ounce of prevention is worth a pound of cure" has been directed toward preventing delinquency. As an illustration: A number of women in New York had introduced before the New York Legislature a bill known as "The Mercantile Employees Bill." was intended to regulate the employment of women and children in the Mercantile Establishments throughout the State. After four years hard work they succeeded in getting it through the Lower House and placing it before the Senate. The Senate, in spite of strenuous commercial influence, appointed the "Rheinhard Commission" to investigate conditions among working women in New York City. This Commission reported that some merchants were employing grown women at thirty-three cents a day and that they found many children of eleven and twelve years at cash desks and wrapping tables. They unearthed a system of

fines in a number of stores which took away, in many cases, almost the entire amount of the girls' weekly earnings. Now what does thirty-three cents per day mean to a girl in New York City? Simply that she must sell herself or starve. And what incentive for virtue has the poor tired girl who has been robbed of her wages? What real good can be accomplished by Vice Commissions while such conditions exist? The women's bill passed the Senate, after much opposition, and it stands to-day the greatest factor in protecting the morals of women that the State of New York has ever had.

Women have always been inherently more moral than men. Their fight against the "Contagious Disease Prevention Act" of England may be used as an illustration of this moral tendency. The Act referred to legalized prostitution in some parts of England and Ireland and provided for the cumpulsory examination of fallen women. Stirred by the injustice and essential immoral tendency of this Act "The Metropolitan United Contagious Disease Act

Association" of London, a woman's organization, offered a protest against it. The following reasons for opposing the Act are clear cut and logical.

"Because, so far as women are concerned, they (such examinations by the police) remove every guarantee of personal security which the law has established and held sacred, and put their reputation, their freedom, and their persons absolutely in the power of the police.

"Because the law is bound, in any country professing to give civil liberty to its subjects, to define clearly an offense which it punishes.

"Because it is unjust to punish the sex who are the victims of a vice, and leave unpunished the sex who are the main cause, both of the vice and its dreaded consequences; and we consider the liability to arrest, forced surgical examinations, and (where this is resisted) imprisonment with hard labor, to which these Acts subject women, are punishment of the most degrading kind.

"Because, by such a system, the path of evil

is made more easy to our sons, and to the whole of the youth of England, inasmuch as a moral restraint is withdrawn the moment the State recognizes, and provides convenience for, the practice of a vice which it thereby declares to be necessary and venial.

"Because these measures are cruel to the women who come under their action—violating the feelings of those whose sense of shame is not wholly lost, and further brutalizing even the most abandoned.

"Because the disease which these Acts seek to remove has never been removed by any such legislation. The advocates of the system have utterly failed to show, by statistics or otherwise that these regulations have, in any case, after several years' trial, and when applied to one sex only, diminished disease, reclaimed the fallen, or improved the general morality of the country. We have, on the contrary, the strongest evidence to show that in Paris and other Continental cities where women have long been outraged by this forced inspection, the

public health and morals are worse than at home."

Through the persistent efforts of this body of women England repealed this Act thus removing a blot from her civilization.

In the States of Utah, California, Idaho, Colorado and Wyoming since men and women have had equal political rights there has been a decided improvement in the tenor of legislation regarding moral questions. The same tendency has been manifested in other sections. The following list of Acts passed in New Zealand since the advent of equal suffrage indicates the moral height which the legislation has reached under equal suffrage: "A deserting husband or the putative father of an expected illegitimate child may be prevented from leaving the country." "The Criminal Amendment Act insuring adequate punishment for sexual offenses from five years to life imprisonment, is given according to the seriousness of the offense and the age of the victim."

"The Indecent Publication Act" is used to

suppress indecent pictures and immoral literature and plays. "The 'Divorce Act' makes the conditions for divorce equal for both sexes. In it there is a provision by which in the case of a husband suing for divorce, if it is proved that his unfaithfulness had driven the wife to a similar act, the divorce can be refused. In the case of the wife suing for divorce the same rule aprlies." "The 'Legitimation Act' is similar to the Act in Scotland by which the child may be legitimized on the marriage of the parents and receive equal shares in property, equal rights and the status of a legitimate child. is made for distribution of the estates of illegitimate children to the mother and her relatives to the exclusion of the father and his relatives. Illegitimate children can be registered in the name of the father. There are many other Acts which safeguard the lives and well-being of children,"

The influence of women in civic, economic, social and moral affairs has its full value only when she enjoys the right of franchise. That



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social progress is steadily on the advance in countries where women vote is self-evident. We have already made reference to the establishment of hospitals in Finland and Sweden for the control of venereal disease through compulsory treatment, and it is well to note here that in these countries women have equal suffrage rights with men.



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## CHAPTER IX THE PROMISE OF ECONOMIC RESPONSIVENESS



#### CHAPTER IX

### THE PROMISE OF ECONOMIC RESPONSIVENESS

THE economic question regarding the production of vice by poverty is the world's most stupendous barrier against reform. No one has been able to offer a panacea for this evil. Economic reforms have always been made slowly, are still made slowly, because of the opposition to such reforms by the powers which control money. If this wall could be scaled the greater part of the poverty which now grips humanity, with all the evils attending it, would die a natural death.

In every city of the world are to be seen the greatest extremes of penury and wealth. On the one hand are the palatial residences of the rich and on the other the tenements of the slums, dark, musty rookeries which breed and

harbor disease. The luxury of the millionaire flaunts itself in the face of the mendicant. The children of the wealthy, tired of the colleges and universities, go abroad for study and recreation, while the children of the poor, forced out of school after a year or two, toil at dismal tasks, often in damp and pestilential rooms. Their young women, who by appropriate living should be fitting themselves for Motherhood are wearing their lives out in the stores and factories, and forever destroying that God given function.

The sons of the poor, by unwholesome environment, are being schooled in the ways of vice and crime. In the presence of such examples of squalor and deprivation which attend the poverty-stricken people of our cities what claim for surprise have we at the declaration of Wallace, "Taking account of these various groups of undoubted facts," he writes, "many of which are so gross, so terrible, that they cannot be overstated, it is not too much to say that our whole system of society is rotten from top

to bottom, and the Social Environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen."

"Whatever is the best." Does the thoughtful person longer agree with Pope? Are conditions best which make the breadlines? Are conditions best which rob the mothers in the slums of every other child born into this world, which make the homes of the poor veritable breeing places of disease, of vice, of crime? Upon the one hand we claim that every one has a right to surroundings which promote health, and on the other we create and sustain by law, conditions which make healthful living impossible.

The person who claims that our economic conditions are as good as can be made, to whom everything seems best, is like the proverbial ostrich that buries its head in the sand. To shut ones eyes to social wrongs does not, in the least, make these wrongs less existent.

But are we not a generous people in our con-

tributions to charity? Yes, and is it not a disgrace to uphold a system of affairs which makes demands upon charity so imperative? Do we not maintain, at great cost, hospitals for the afflicted poor, and homes for the unfortunate? Yes, and then by social conditions of the cruelest kind we proceed to crowd to overflowing these homes and hospitals.

That there is something radically wrong somewhere is self-evident. And how is this to be changed? In the past century many men, several of them of giant intellect, and all with souls burning for the redress of the wrongs about them, have devoted their lives to the solution of this problem.

We find Herbert Spencer declaring that "Equality does not permit property in land" and that to get rid of individual ownership "The change required would simply be a change of landlords. Separate ownership would merge into the joint stock ownership of the public. Instead of being in the possession of individuals the country would be held by the

great corporate body—Society." "A state of things so ordered would be in perfect harmony with the moral law. Under it all men would be equally landlords."

We see Malthus advancing the theory that population, when unchecked, increases at a higher ratio than the means of sustenance can increase, the ultimate result of this being misery, moral depravity and crime.

Here is Henry George spending the best years of his life deploring "Over production" and our protection of labor-saving devices by patent, while denouncing a social short-sightedness which levies taxes on improvements, which gives land titles to the few and molds the remainder with great working, criminal and pauper classes.

We hear Alfred Russel Wallace crying out against "Economic Antagonism" and a system of "Justice" which makes of poverty a crime, and puts a premium on dishonor; against a form of social wrong which breeds pauperism, starvation, preventable disease and death, and

utterly "demoralizes mankind." And again we find Tolstoy condemning laws as, not the will of the people, but a system of organized violence, effective only in making serfs and slaves.

Bolton Hall of New York would abolish all charity because it fosters idleness and improvidence, destroys self-reliance and, by congesting the cities with families who should be developing rural districts, creates destitution, disease and crime.

Dreamers? Yes, but the world's greatest benefactors have been men who had dreams and who dared to make the attempt to execute them. If we turn over the pages of history the events of the world pass before us like a great procession of crime. The annals which are handed down to us deal almost entirely with conquest, carnage, intrigue, brutality and the suppression of human rights. With these weapons kingdoms came into existence, the chief actors in which, by being steeped in immorality and self indulgence, degenerated to a point where their weakness made them a prey

THE PROMISE OF ECONOMIC RESPONSIVENESS 145 to the same weapons which gave them power. And thus the stage was set for a repetition of brutal acts with

"Truth forever on the scaffold, Wrong forever on the throne."

For centuries man had not the right to utter a word in behalf of down trodden humanity. A single expression of an honest conviction in their behalf meant prison or the scaffold. the old castles of Europe are still to be seen the dungeons where so many men rotted alive for personal convictions which were not popu-In these same castles men, more animal than human, received salaries for inflicting tortures on their fellow men. Their ingenuity was exerted only in inventing instruments to produce pain. Humanity was made up of tyrants, hordes of cringing, fawning, groveling slaves and a few brave men who dared to express their honest thoughts. The ghastly narrative, which we dignify with the name of history, is illumined only by records of the lives

of the dreamers, the reformers. But for them the human conscience would have died, the flame would have burned out on the altar of liberty and mankind would have lost its chief impetus in the great search for the right.

Cooper in his matchless stories of pioneer life describes the Indian scout as he leads a group of settlers into the wilderness. He is often miles ahead of his party. He is blazing the trail. A twig is broken here, a stone overturned there and a moccasin track marks the place where he crosses the stream. The pathfinder follows and soon the plains are seen to smile with the green fields of the homesteader. An occasional break in the forest is seen, a clearing has been made, a home started. blazed trails developed into roads for packhorses, pack-roads in time became wagon roads, and the wagon roads are soon great highways into the Western country. Years afterwards the surveyors followed these same roads. Then came the engineers. The hills were blasted, the mountains were tunneled and endless threads of steel were laid. Now as the tourist sits in his palace car surrounded by the conveniences which this age has made possible, he does so only through virtue of the labor of those brave and intrepid explorers, who smiled at danger, overcame all obstacles and carried the settlers into a new world. In the same way, the great army of reformers from St. Paul to Henry George have blazed every mile of the trail over which humanity, with painful steps, has groped for over two thousand years.

They have put on the wing the spirit of economic reform. They have taught man that he cannot enslave his fellows and remain free himself. Through them he is discovering that he cannot dwarf the lives of others without his own life becoming dwarfed and calloused. The suffering of the working classes resulting from industrial oppression is a matter which no longer concerns only them. It has become every one's concern. Society in its efforts at reform strikes at the intolerable conditions of

the poor because as a body it is hampered by these conditions. Guided by the influence of these men and women, we are learning to make the welfare of mankind our ideal and gradually we are remodeling our institutions so that all lives may be made more wholesome and more effective.

The success of any reform depends entirely upon public opinion or as Lord Macaulav says "Upon the Spirit of the Age." This spirit of the age is demanding fair play. has never before been as active in mitigating economic conditions involving the working classes as now. Sir Henry Bannerman the recent Prime Minister of England shattered all precedents by an appeal to Parliament to make England "A treasury house for the poor, rather than a mere treasury house for the rich." David Lloyd George, when the European war broke out, was putting into practical shape these sentiments by his efforts toward a adjustment of taxes upon land held by the shilite

Witness the spirit of the age at work in the United States. Henry Ford, before the Commission of Industrial Relations, emphasized the practicability of taking all the prisoners out of Sing Sing and making men of them by giving them fair play and an honest wage. Ford takes the attitude held by many other earnest men that a lack of fair treatment coupled with industrial slavery has, in the majority of cases, been responsible for a crime. In every person the desire to do right is instinctive and when that desire is thwarted, and a criminal is made out of a man, the cause in many cases may be traced to economic oppression, and the environment which such oppression creates. With economic justice—a justice which would mean living wages, decent hours and a better standard of living, crime would diminish and most of the cells in the prisons would stand empty.

Everywhere about us the spirit of the age has made a growing desire for "the square deal." Only fifty years ago in our textile factories the

workers filed in at six in the morning and toiled for twelve or fourteen hours a day in dimly lighted rooms. The operators were often injured because the light was so poor that they could not see the machines. Now this is all being changed. The spirit of the square deal is asserting itself. National and state laws have reduced the long hours. The mills are well lighted. Nearly all the work is done by day, and that necessary to be done at night is performed under brilliant illumination. The moodiness of night workers resulting from eyestrain and headache has disappeared.

What the public conscience has done for the textile workers, it is now doing for the toilers in the sweat shops. There nefarious institutions are being regulated by law, and abuses are disappearing under restrictions imposed by the legislatures. Child-labor laws are being made in many of the States. Already there are over a dozen child-labor societies in this country. What promise for the future!

This is not the age of pessimism. Reform is

evolution with results necessarily long delayed. When in Europe the first voices were lifted in behalf of the serf living in penury and giving up his labor to the feudal lords who lived in idle luxury, the task of adjusting society, because the feudal system was ingrafted upon it, was considered hopeless, but serfdom has now vanished, all tax-free estates have gone, and nothing of the feudal system remains but our knowledge that it once existed.

What a debt we owe to the honest thinkers, the innovators. But how has humanity been benefited by the bewildering maze of thought which they have given origin to? Of what use to society have been the passionate appeals of Henry George and of Karl Marx? What is humanity to reap from the logical reasoning of Herbert Spencer and the careful deductions of Wallace? Is the world to be made any better by the self sacrifice and devotion of Tolstoy? In spite of all their theories and deductions do we not still have human misery?

Yes, but the work of these men coupled

with that of hundreds of other men and women, less illustrious but equally sincere, has made more resplendent that divinely inherent attribute of mankind—Justice. It has awakened the social conscience, the only medium through which justice can become effective.

The prophet Moses upon the mountain of Nebo looked down into the land of all Gilead unto Dan, and from Judah to the utmost sea, and though the soles of his feet never pressed the soil of the promised land, his work has had its effect. In every civilized country upon the globe his influence has been indelibly fixed and will remain so as long as humanity lasts. And who can say that the efforts of these prophets of the new order have been in vain? Their imprint, already so vitally felt, will continue to grow and ripen with the years until human misery is subdued and industrial slavery, with its crime and brutishness and disease will, like the feudal system, be but a memory.

THE END

OCT 6 1916

